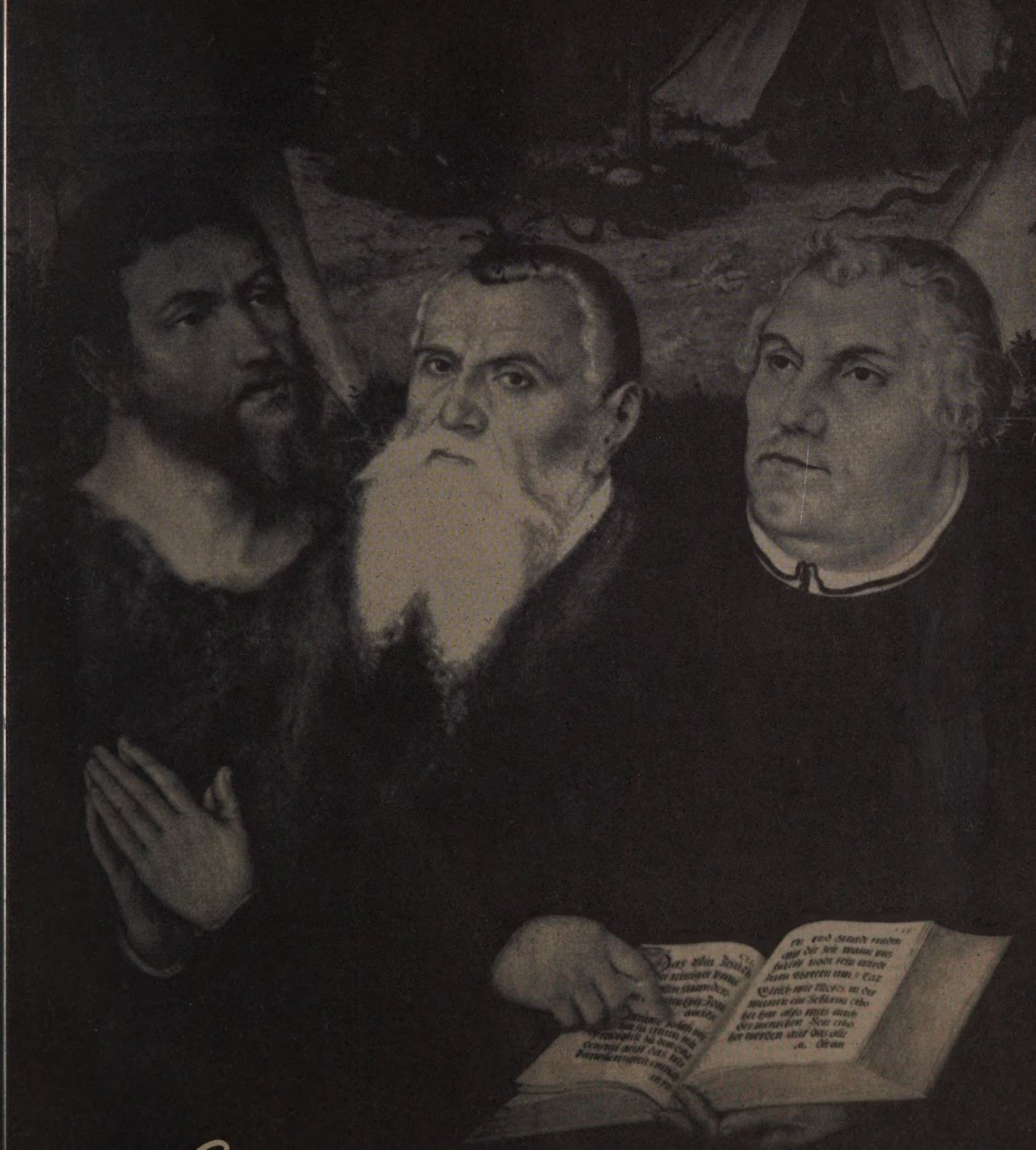

THE *Lutheran* WITNESS

November 10, 1953

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

"A THRILL"

For some time I have been admiring your front covers, and much to my surprise the October 13 issue was a masterpiece. For two reasons: composition was excellent, and these were my pictures.

Being very active in the High School movement in Chicago as arrangements chairman and also vice-chairman of the Board of the new school, it was a thrill.

For the board I wish to thank you.

Chicago, Ill. HENRY WERNER

PUBLISH LIST

The LUTHERAN WITNESS and DER LUTHERANER should publish once a year a list of various charitable organizations pertaining to the entire Synod as a whole, not those from individual Districts, with their aims and purposes, so as to acquaint our readers who would like to contribute.

Furthermore, from time to time a résumé of each of the organizations should be given in both periodicals as to its inception and other interesting details.

In this manner, our subscribers would be more familiar with funds now in existence. W. KARL STEPPUTAT

Richmond Hill, N. Y.

Now that the Christmas season is drawing near, Father Flannagan's Boys Town Christmas stamps will be coming soon. I would like to suggest that the WITNESS print names and addresses of our own Lutheran welfare agencies and societies and remind the readers to send their contributions to these places instead.

Kearney, Nebr. MRS. E. M. HIRCH

APPRECIATION

Your editorial "Our Pastor Has a Call" in the last issue of the WITNESS surely "hit home" at our house. My husband is a teacher in our Christian day school here and had a call at the time.

We heard many different remarks. But one I appreciated most was by one of our ladies. She said, "We shall surely have to offer special prayers in behalf of our teacher at this time." Thank you for that editorial.

Iowa E. W.

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THE COVER

In commemoration of the 470th anniversary of the birth of Martin Luther, November 10, the LUTHERAN WITNESS presents on the cover a detail from "Crucifixion and Redemption," by Lucas Cranach. The painting was in the Weimar *Stadtkirche.*

Luther, on the right, points to 1 John 1:7: "The blood of Jesus Christ, His Son, cleanseth us from all sin," and to John 3:14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

A self-portrait of the artist is in the center. To the left is John the Baptist. In the full painting, from which the cover is a detail, in the lower right corner John the Baptist directs the praying artist and Luther to the crucified Christ. To the left of the crucifixion is Christ the Conqueror overcoming death and the devil.

Matthias Photo from Curt Oertel's documentary film on Luther, "The Obedient Rebel."

LET US PRAY FOR PEACE!

He is the Governor among the nations (Psalm 22:28).

I exhort that intercessions be made for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty (1 Timothy 2:1, 2).

My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled (St. John 14:27).

Every night the Church bids us pray at the end of Vespers a very ancient prayer for peace.

I. O God, from whom all holy desires, all good counsels, and all just works do proceed. No matter whose heart conceives the desire, whose mouth suggests the counsel, whose hand does the work, if the desire promotes the fulfillment of God's holy will, if the counsel conforms to God's divine standard of justice, if the work accomplishes the ends of God's righteousness — even at the level of purely civic righteousness — it comes, in the last analysis, from God.

II. Give unto Thy servants that peace which the world cannot give. In war the victory of one side or the weariness of both may bring an end to fighting. A sober realization of the cost of armed conflict may deter would-be belligerents from dumping napalm, A-bombs, H-bombs, disease germs, and nerve gas on one another's cities. Sane thinking can stop the immoral unreason that advocates preventive war. But the positive blessing of God's peace comes only through the stooping down of God in Christ to become man, through the dying of God in Christ to deliver men, through the rising again of God in Christ to restore life to men, through the indwelling of the Christ who is God to protect men against the ancient enemy who originated war.

III. That our hearts may be set to obey Thy commandments. Two things we seek through God's peace in our lives. The first is a dedication of our own hearts to the doing of the will of God — not occasionally, or incidentally, or through force and stress, but willingly, responsibly, consciously, and continually.

IV. And also that we, being defended by Thee from the fear of our enemies, may pass our time in rest and quietness. The second thing we seek through God's peace in our lives is salvation from tension through a sense of proportion. We ask for deliverance from the defect of vision that pictures our enemies as more formidable than they really are. For the archfoe has been defeated; Satan was overcome by the tree of the Cross. And his human minions, whatever their power or station, are still only men. But God remains God! And under His protection we shall pass our time in that measure of rest and quietness that He wills for His Church!

That we may ever realize this is what we ask for *through the merits of Jesus Christ,* whom we confess as *our Savior, who liveth* ***and reigneth*** *with the Father and the Holy Ghost,* ***ever*** *one God, world without end. Amen.*

ARTHUR CARL PIEPKORN

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

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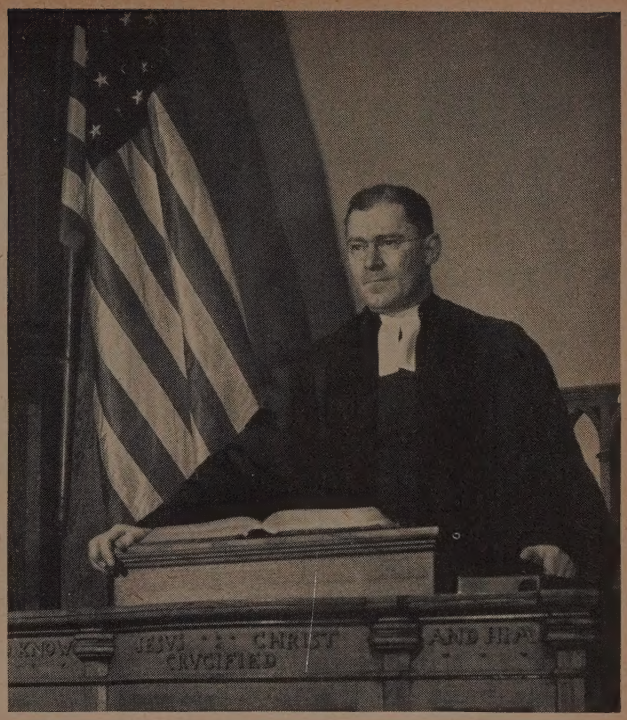
DO WE NEED REVIVALS?

By RUD. L. GEFFERT
Pastor, Trinity Church, Harvey, Ill.



Sunday morning services could from time to time be dedicated to evangelistic preaching, a preaching of the Law and Gospel in such a way as though no one in the audience had ever before heard the way of salvation

EDWARD B. NOEL
FROM BLACK STAR

The word *revival,* like the word *Christian,* is one of the most misused words in our evangelical vocabulary. Almost any protracted meeting is called a "revival." It commences each evening at 7:45 and continues until the end of the campaign. Prayers for the Holy Spirit, stirring addresses, soul-rending appeals and exhortations, emotional songs, and much shouting to the unconverted to surrender, to come forward and kneel at the "mourners' bench," are the means by which certain churches hope to effect a revival of religion and the conversion of sinners. The Lutheran Church has always, and rightfully, shied away from this type of revival meeting. While it is true that the shouting revivalists have had some success, all too many of those apparently converted have fallen back into spiritual apathy soon after the excitement of "getting religion" abated.

Revival comes from a Latin word meaning to return to consciousness, to reawaken, to reanimate.

Revivals in Business and Politics

Men believe in revivals in business. When there is a depression, when money is close and the banks refuse credit, men begin to talk about the need of a revival in business.

Men believe in revivals in politics. When parties become surfeited with power, when issues are supplanted by expediency, when officeholders become grafters, men begin to work for a political revival.

To be consistent, men must believe in revivals of religion. It is just as logical to pray and to work for a revival of religion in times of spiritual decline as it is to hope for revivals in business and politics.

Revivals in Religion

The supreme need of our country is a great revival of religion to purify the social and civil life of our nation and to promote the progress of the kingdom of our Lord. The rejection of the doctrine of the inspiration of the Holy Scriptures, the doubt being disseminated with reference to the deity, the sacrificial death, and the resurrection of Christ; the extravagant living; the immorality and lawlessness of our times, can be met and the tide of sin turned back only with a revival of true religion. False science is taking hold of the minds of our youth; Sunday is becoming more and more a day of commercialism and pleasure seeking; art, literature, and fashions of our day are highly suggestive of adultery; and the doctrine of "no-hellism" is spreading among the people. Yes, the crying need of the day is for a genuine revival of religion.

God's Agency, the Church

The channel through which a genuine revival of religion must come is the Church. This has ever been, and it will continue to be, God's agency until the end of time. The preaching of the Gospel is the only way by which we can take Christ to those who need Him in the lost world. Only to the Church has this ministry of reconciliation been committed.

Revivals in the Church

But is not the Church herself in need of a revival? Is not the Church today in a state of decline? It is evident everywhere that the churches are in great need of the Spirit's quickening influence. All too many of our church members are so thoroughly identified with all forms of worldliness that they have lost much of their spiritual power and influence. Neglect of the means of grace, indifference to prayer, want of love for the souls of men, lack of missionary zeal, dissensions, conformity to the world in dress, parties, seeking worldly amusements, and countless other sins show that members of our churches are drifting away from God and that there is a great need of revival of religion.

True Revivals

However, the crying needs of our churches are not merely a well-organized series of protracted, religious efforts, creating temporary emotional excitement or enthusiasm, producing no permanent and marked change either in the character or conduct of the members or the community where such efforts are conducted. A real revival is needed; not one of card signing, nor handshaking, nor sawdust-trail-hitting, but one that will quicken church life in general and raise the standard of membership, and return men to right relations with the Lord. We need a revival that is internal and external; a revival that results in radically changing the hearts of penitent, believing seekers, and that produces spiritual regeneration and purifies the fountain of life's activities.

We cannot save ourselves or others by working only on the outside. Sin lies deep within. Heart conditions are of present and eternal importance. When the heart is made right, there will be an outward change; when we possess and enjoy inward piety, our daily walk and conversation will show that we have been with Christ.

Source of Real Revival

The source of such spiritual life and fruitfulness is the Holy Spirit. We are still in the Pentecostal dispensation. God did not exhaust Himself at Pente-

(Continued on page 11)

Mission to the Deaf

By JOHN L. SALVNER

Executive Secretary, Missions to the Deaf, Robbinsdale, Minn.

One evening we called on a deaf couple, the husband a Catholic and the wife unchurched. They had two hearing children. The wife told us that her hearing mother was ill. Entering the bedroom, she said to her mother: "Our minister is here." The mother replied: "Tell him to pray with me." We prayed the Lord's Prayer with her and added a few words of explanation to each petition. After bidding her good night, we returned home. But then we wondered what we had done, for that woman might be a member of some church and also have a pastor. The next day we asked her whether she had a church connection. Her reply was: "Oh, no! I have never joined any church. I have led a wicked life. I am not even baptized." We pointed to the Savior who died for all. Again and again she said: "That is not for me. I am too wicked." The Holy Ghost worked mightily in her heart by His Word, and joyfully she accepted Jesus as her Savior. A little later she asked to become a member of our church.

Shortly thereafter the entire family had to move because of the ill health of the husband. His wife wrote that her husband was rapidly sinking and also that her mother was not doing well. We wrote her a letter, dwelling especially upon the words: "The blood of Jesus Christ, His Son, cleanseth us from all sin." We added the remark that if her husband would accept this Jesus as his Savior and trust in His blood, he would find forgiveness of all sins and eternal life. She told us later that he read this letter again and again on his deathbed. Before he died, he told her to go to the pastor and be baptized.

After her return we went to her home every week and instructed her in the chief doctrines of Scripture; the mother always listened. However, she did not ask to be baptized with her daughter. The daughter was baptized and became a member of our church. One Sunday, after an evening service which she did not attend, we received a note from her stating that her mother had a stroke and that we should come immediately. The mother was unconscious. The daughter pleaded with us that we baptize her mother. We replied that all we could do now was to ask the Lord most fervently that He let her regain consciousness in order that we might speak to her of her soul's salvation and baptize her. And God heard our prayers. The next morning we found her conscious, thanks to God. However, she was unable to speak. She began to weep. We told her that the Good Shepherd, who had laid down His life for her, was seeking His lost sheep. We gave a brief review of the Catechism and then baptized her on her sickbed, which was to be also her deathbed. As we visited her regularly, it was a joy to see how attentively she listened when we spoke of Christ and His love. One day we did not immediately read from the Word of God but spoke of other matters. Finally she mumbled something and pointed to our pocket in which we carried a New Testament. Another time we prayed with her: "Thou, O Christ, art all I want; More than all in Thee I find." While saying these words she tried to speak and emphatically nodded assent. Trusting in her Savior, she died. Her body now awaits the glorious resurrection day. The daughter with her two children was left alone, yet not alone, for Jesus remained with her.

A few years later the mother kept company with a deaf man who was known to be a drunkard. Should we warn her? We did not. Soon after they were married, she pleaded: "Pastor, pray for me. I am having so much trouble. My husband comes home drunk, throws and breaks the dishes, and makes so much noise that the landlord threatened to make us move." Again, within a short time, God answered our prayers. The husband came to church. The wife begged him to be instructed so that he might join her at the Lord's Table. His constant reply was "I am too old to learn." One Sunday she asked us to visit their home after services, and we did. We explained to him what a wonderful blessing it would be if he could come to the Holy Supper with his wife. But again he said that he was too old to learn. Thereupon we replied: "Let us take one lesson. If you find it too hard, we shall not bother you any more." He consented. We gave him the first lesson about the Bible. Eagerly he listened. Then we asked him whether he had found it too hard. His reply was: "Oh, no! I want to learn more." He was confirmed, gave up drinking, and became an active member of our church. Both now are with Christ in glory. The two children of her first marriage and the one of the second were confirmed in one of our hearing churches and are, as far as we know, still with Christ.

What a blessed fruit that first call brought! Four of them, one hearing and three deaf, now with Christ, and the three children still serving Christ in one of our churches! What a blessing that our Church carries on this work among the deaf and brings them to the Cross! Praise be to God!

The Sign Alphabet

News Notes

Twenty-nine of Synod's 34 full-time pastors to the Deaf met in Des Moines, Iowa, August 7 to 11, for the annual Ephphatha Conference.

The program included the following papers: "Romans, Chapter 4, in Sign Language," by Rev. F. Possehl; "The Fifth Chief Part of the Catechism in Sign Language," by Rev. E. Mappes; "Marriage and Divorce Counseling," by Rev. W. Westermann; "The Ten Commandments in Sign Language," by Rev. D. Thies; "The Sermon to the Deaf," by Rev. C. Bremer; and "Confirmation," by Rev. N. P. Uhlig. Dr. Salvner reported that three new full-time workers and one vicar were added to the mission.

The conference resolved henceforth to hold its annual meeting at St. Paul, Minn. New officers are: chairman, Rev. C. Bremer; vice-chairman, Rev. G. Kraus; secretary, Rev. Theo. De Laney.

Because of the distances between the present editors of the *Deaf Lutheran* magazine and Concordia Publishing House, the conference appointed Rev. N. P. Uhlig editor, to replace Pastors F. Gyle and M. Kosche.

DONALD E. SIMON

The Lutheran Institute for the Deaf, Detroit, Mich., June 14, celebrated the 80th anniversary of its founding. This institution, which began as a Christian nursery for handicapped little ones, is now recognized as one of the outstanding schools for training deaf children.

Woman Suffrage in the Church

By HENRY GEORGE HARTNER
Pastor, Emmaus Church, Denver, Colo.

A couple comes to their pastor to make arrangements for a wedding. While discussing details, the prospective bride says: "I have a request. I'd like to have the word *obey* eliminated from the ceremony. We have discussed this matter, and we agreed it should be left out." What will you say?

Take a moment to assure the young folks that you did not put the word into the ceremony, and it is very doubtful whether you have the right to cross it out. Tell them God's wonderful word about marriage, not only that wives are to submit themselves unto their own husbands as unto the Lord, but also that husbands should love their wives as Christ loved the Church; and if you are talking to Christians, you will discover them getting happy over the idea of following God's will, and you can conduct another marriage ceremony, including the dreaded word *obey*.

Obedience Fundamental

Obedience is fundamental for Christian life. All God's children are asked to obey in one form or another, and lest this sound distasteful, remember the motivation is love. Jesus expects obedience, but He doesn't try to make it sound terrible, *"If a man love Me, he will keep My commandments. . . . My sheep hear My voice, and they follow Me."* The Good Shepherd never leads sheep with a rope around their necks. He binds them with the invisible cords of love, calls to them in tender tones, and makes them eager and willing to follow. And, *"The voice of a stranger will they not follow."*

Sheep ranchers will tell you that sheep do know and follow the voice of the shepherd and pay no attention to strangers. Once a shepherd was asked: "Did you ever have a sheep that followed a stranger?" After a moment he replied: "Yes, once. Years ago a little lamb got sick and would follow most anybody; but when it recovered again, it would follow only the shepherd." When God's children are healthy in their faith and trust of Christ, they will not listen to other voices. But when they have question marks, when their souls are sick with doubt concerning God's Word, then they may listen to some other voices.

The voice of Jesus spoke words, and they are in the Bible. Whenever we hear God's Word, we hear His voice: *"He that heareth you, heareth Me. . . . Faith cometh by hearing,"* but not by hearing any old thing, *but by hearing the Word of God.* These principles should guide our thinking on woman

A. JACK DITORO PHOTO FROM HANNAH E. BERRY

"Not all teaching by women is forbidden"

suffrage in the Church. The position of our Church must be the same as the statements in God's Word.

Bible Passages

"For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church. What? Came the Word of God out from you? Or came it unto you only? If any man think himself to be a prophet, let him acknowledge that the things I write unto you are the commandments of the Lord." (1 Cor. 14:33-37.)

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression." (1 Tim. 2:11-14.)

The reference to the Law in First Corinthians 14 is commonly understood as pointing to Gen. 3:16: *"Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."* And along with the Genesis passage it is well to read 1 Cor. 11:7-10: *"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels."*

Since recent attempts have been made to limit the scope of these passages to those women whose husbands are also in church membership, and voting membership at that, consider that 1 Cor. 7:13 shows plainly that in the church at Corinth, 1900 years ago, there were women members whose husbands were not members; in fact, they were unbelievers.

In 1916 Dr. W. H. T. Dau, rendering a Concordia Seminary faculty opinion on this topic and using the passages quoted above, used the premise that because Scripture prohibits women from speaking in the church, it thereby also prohibits them from voting, since the right to cast ballots is understood in all nations as the exercise of power, or the privilege of ruling. Dr. Dau listed four reasons from the faculty opinion against woman suffrage in the church:

1. It is contrary to the original order adopted by God at the creation of man.
2. It is also contrary to the positive law laid down for the first woman.
3. It is contrary also to the lesson of the fall into sin, as indicated in the Timothy passage, *"And Adam was not deceived, but the woman, being deceived, was in the transgression."*
4. It is contrary to the general practice of the church in the age of the Apostles.

Dr. Dau believed that the Corinthians passage indicates the church at Corinth wanted to adopt a policy different from that used in other churches regarding women, and that is why Paul asks: *"What? Came the Word of God out from you? Or came it unto you only?"* Dr. Dau's language at this point is interesting, "It is as if the Apostle meant to say: If you Corinthians were the real mother church, or the only church in all Christendom, one might understand your practice of permitting women to speak in the meetings of men; at any rate, this practice would then create disorder only in your congregation. But now you give offense by your practice to all the rest of the congregations. You ought to learn from other congregations, whose Christianity is of long standing, but you act as though you must first show all Christendom the right way in this matter."

In holding Scriptural teaching, let's also be careful not to say more than the Bible says. Not all teaching by women is forbidden. The same Bible, which in some cases forbids the speaking and teaching of women, in other cases commands them to do this, or commends them for doing it. In Corinthians and Timothy, women are for-

(Continued on page 10)

EWING GALLOWAY

Crime walks the streets of our cities
What are Christians doing to help those who have fallen?

Crime and Christian Correction

By PAUL E. LIPPOLD
Sergeant, Portland Police Bureau
Portland, Oreg.

Crime, corruption, and delinquency, spawned by the devil himself, are walking the streets of every city in your land. It isn't necessary to study the lengthy reports of a Kefauver committee to discover this fact. Just look at your overburdened court dockets, the bulging walls of your prisons, juvenile homes, and asylums, and listen to the cry of these institutional superintendents for more space, more buildings, more personnel, to cope with incoming traffic. Your newspapers scream at you from their front pages the more sensational crimes, while the vital statistics on the back pages give the quieter record of divorce and broken homes by the score. Sensuality is becoming more and more prevalent, but even more alarming is the fact that many circles accept it without protest. Some men of learning are expounding the theory that these sensual practices are not wrong in themselves; it is only that society has not yet accepted them. Sodom and Gomorrah did accept them. Let us pray God that America will never tolerate or accept them.

No Worse Today?

Are you one of those persons who has said to himself: "Oh, conditions are no worse today than they were a generation or so ago. You hear more about delinquency today because of the greater publicity given these sensational stories, but conditions are essentially the same"? If you speak thus, maybe you are ignorant of the facts. Statistics gathered by our police departments, courts, and parole boards show the steady encroachment and rise of criminal activities in the United States. Or it could be that you are trying to deceive your own conscience, which realizes that somehow, as a member of the Church, you must share responsibility for these sins to which we of America have fallen. Even if it were true that our forefathers were no better than we, that fact would not relieve us of the Christ-given responsibilities for conditions that many of us tolerate today.

Moral Looseness

Why is ours an age of moral looseness? The past 50 years have seen greater changes in our way of living than any other period in history. There has been the struggle through two world conflicts, and you are now worried about the third. The younger generations have known only wars, forced hatred, political propaganda, and economic strife. Religious education in the home has become almost nonexistent and is even ridiculed by many, while family life has deteriorated. Religious faith among many people has declined; more and more have completely disregarded the authority of God's Word. Since they have not found or known the peace in Christ Jesus and complete submission to His will, they seek avenues of escape in sin and in submission to their own wills. They are aided and abetted in their drift toward a life of sin by the vileness of much of our so-called literature. A recent writer in the magazine *Writer's Digest,* speaking to embryo authors, tells them: "Give your readers sex, blood, and violence." Why? Because it is easier to sell vice than virtue. The glorification of crime in motion pictures and in so-called comic books creates the impression that crime is smart and that vice is in the natural order of things if you can get away with it.

Secularism

Today colleges are almost wholly secular in their outlook. Public school teachers are forbidden by law to apply the Gospel to their teaching. Many Christians believe that this purely secular teaching, where children are taught to depend upon their own wills and their own abilities, rather than humble themselves before the will of God, is one of the chief causes of moral deterioration in this country. You have probably seen older children, particularly those of high school age, lose their religious faith because they could not make the faith imparted to them in their early childhood fit into the conceptions of secular education.

What to Do

What must the Church do to reduce the evil in our land, or, more to the point, what can you do? First, look into your own life, and push out the evil you find there. No generation has really taken hold of itself spiritually until its members have confessed and repented of their own individual sins. Do you give tacit approval to the dishonesty you encounter in your business and social activities, or do you declare openly your disapproval of sin? Do you smile when some acquaintance tells you of his income-tax hedging or another tells you how he split the overcharge to the insurance company with his garage man?

Speak Out

Speak out against greed, sensuality, intemperance, materialism, and selfishness. You are to hate evil with all the power at your command, but don't carry over your hatred of these sins to a hatred of the sinner who is the victim of these sins. Christ's new commandment is one of love; love of God and love of man, even though that man may be the lowest sinner. Jesus tells us that He came to minister to the needy, those who were sick of heart and soul; yet today many professed followers of Christ shun the known sinners of their town as though they were uncertain of the security of their own faith. You, too, should minister to those who have fallen along life's way. By showing your genuine concern for their salvation and giving witness of your own faith you can set your feet in the right direction.

Exert Christian Influence

Christ commands us to be not only hearers of His Word, but doers also. Yours is to be a faith that bears fruit in service, and the significance of your service depends not upon your ability, but rather upon your sincerity and zeal. If your faith is sincere, you will find opportunity in many places and at many times during each day to bring your Christian influence to bear upon others. More specifically, you should support your Christian schools, where

(Continued on page 11)

And Jesus Said

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. — Luke 10:42.

Is it difficult to determine what is meant by "the one thing needful"? Jesus visited the home of Mary and Martha, both devout followers of His. Mary sat reverently and listened to the discourse of Jesus; Martha, however, cast herself into a feverish activity of preparing a meal for the honored Guest. She became vexed at Mary's apparent indifference to the wants of the Visitor and requested Him to rebuke her sister. Jesus acknowledged Martha's good intentions; but He added: "One thing is needful; Mary hath chosen that good part," the commendable role, "which shall not be taken away from her." It is obvious that the one thing needful is the occupation Mary chose when Jesus entered the house, that of hearing His Word. The important lesson, then, which the heavenly Master teaches is that the hearing and learning of God's Word must be our chief concern.

At first blush this may strike us as odd. Every Christian grants that to believe in Christ as the Savior is indispensable if one wishes to be a child of God. Mary and Martha were both children of the heavenly Father, and therefore Jesus does not dwell on the one way of obtaining that status. But after one has accepted Jesus as Redeemer, is not the one thing needful the performance of good works, of works of love and helpfulness? "Faith worketh by love," does it not? Yes, but we must not forget that this faith must be kept alive, and that this activity is the function of the Holy Spirit, who operates in and through the Word. In the degree that we desire to have the Holy Spirit be active in us to keep our faith from becoming weak and finally dying, we have to remain in touch with the Word, hear and learn it. It is the food of the soul, the fountain of life and strength for the inner man. By all means let works of love be done; but let them not draw us away from the reservoir of power which God lovingly has provided.

Our generation is extremely education-minded. Fathers and mothers in many instances slave unselfishly to give their sons and daughters more and better schooling than they themselves received. Our high schools, colleges, and universities are the pride of the nation. When a young Lutheran achieves distinction in literature, science, music, or art, he deserves to be congratulated. But while human learning is cultivated, let no one forget the Savior's word: "One thing is needful."

WILLIAM F. ARNDT

Your Synod

The resolutions of our Houston Convention *re* our doctrinal position require a few additional comments.

Everyone was given an opportunity to speak both before Committee Three and on the floor of the convention. There was no attempt to muzzle anyone. Also representatives of the Hon. Wisconsin Synod and of the Hon. Norwegian Synod were given opportunity to voice their opinions. Synod heard these men speak.

An unprinted memorial requested assurances in regard to the teaching of our Church on (1) the Antichrist, (2) the general conversion of the Jewish nation, (3) a physical resurrection of the martyrs, and (4) "a visible side of the Church when defining its essence." The convention resolved "That Synod regard the acceptance (1932) and reaffirmation (1947) of the *Brief Statement* as its response to the request made in the memorial." Synod has not changed, but abides by its doctrinal position in the *Brief Statement*.

All this becomes increasingly important at this time, when the fact of our adherence to the *Brief Statement* has been questioned. This document was prepared during the triennium 1929—1932 by a committee of which Dr. Francis Pieper was the leader. It sets forth in brief form the doctrinal position of our Synod. The 1932 convention of Synod adopted it. In 1947 the Centennial Convention by special resolution reaffirmed its adoption and ordered it printed officially in the convention *Proceedings*. This was done. The *Brief Statement* expresses Synod's doctrinal position today. Synod rightfully expects its officials, clergymen, pastors, missionaries, teachers, and congregations to make these doctrinal statements their own. They should do so, not because Synod compels them, nor because of a synodical resolution, but because the document is in full accord with Holy Writ.

With reference to the *Common Confession* let me report once more that our Houston Convention resolved:

"WHEREAS, Parts I and II complement each other; therefore be it

"*Resolved*, That Synod hereafter regards Parts I and II as one document, with the understanding that Part II has not yet been adopted."

Another resolution of the convention reads: "That we urge all pastors, teachers, and laymen to study privately and in conference the *Common Confession* in its present form."

Are you studying it? Privately? In your adult Bible Class? In your church organizations? In your voters' meeting?

J. W. BEHNKEN

The Creed

"Maker of Heaven" . . .

GOD'S HOLY ANGELS

In the visible world about us we find gradations, various levels of life, from the lowest to the highest. Who comes after man? God? No; the gradation continues in the invisible world: cherubim, seraphim, thrones, dominions, principalities, powers, angels; Gabriel the special messenger, Michael the archangel; then God.

Sprightly spirits they are, unfissured in personality, free from frustrations. Secure in a feeling of belongingness, happy in their work as "messengers," confirmed in their bliss. Sinless!

Innumerable they are, yet unchanging in number, for they are sexless and deathless. They neither marry nor are given in marriage. They have no personal knowledge of sin, sorrow, and death; they never change bright robes for sackcloth, nor beauty for ashes.

They do always behold the face of the Father in heaven. They serve God day and night. They minister to those who shall be heirs of salvation. They guard the believers "in all their ways." They watch over little children.

Angels rejoice over one sinner that repenteth. They are present at our divine services (1 Cor. 11:10). I thrill to the words of the Communion service: "Therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying." Thereupon the congregation sings the Thrice Holy, which the seraphim sang above the Lord's throne.

Angels played a prominent part in the history of God's people. At sundry times they appeared to men, in both the Old and the New Dispensation. They sang their *"hymnus angelicus"* over the fields of Bethlehem when Christ the Savior was born. They ministered to our blessed Lord in the wilderness; again, in the Garden of the Oil Press. They "lounged" about the empty grotto on Easter morning. They joined up with adoring disciples in watching the Lord ascend into heaven for His coronation. A retinue of angels will be with Jesus when He comes in glory to judge the quick and the dead.

God's holy angels will attend us at the last, even as they attended believing Lazarus, who "was carried by the angels into Abraham's bosom." When life's little day is over, angels of Jesus will carry our blood-bought souls to the beauteous country of God. How the vaults of heaven will reverberate with the sound of angelic voices!

Angels of Jesus, angels of light,
Singing to welcome the pilgrims
of the night!

St. Mark's, Detroit ERWIN KURTH

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

God's Ways

Martin Luther once said: "The ways of God are like unto a Hebrew book, which can only be read backward." The Hebrews do not write as we write; they begin on the right side of the page and write towards the left; and they begin upon that page of the book which in most modern languages is the last page. Reading down the page from right to left, they continue until they reach the last page of the book, which in most modern languages is the first.

When Luther compared God's ways to a Hebrew book, he meant that God's ways cannot be understood by those who imagine they can trace God's plans as they progress from day to day, but only by those who patiently wait until God's gracious purposes have been accomplished, and then, by retracing, discover why God dealt with them as He did. He who searches thus will always find that the Lord is righteous in all His ways and holy in all His words, for, "God's ways are always right, And perfect love is o'er them all Though far above our sight."

God's ways often lead through thorny paths. Sometimes we do not see or feel the sunshine of His grace. But the fact that we do not always see the sun does not mean that there are days when the sun does not shine. Above and beyond our vision, obscured for the moment by dark and lowering clouds, the sun continues to shine as before. When God led His people into captivity and caused them to languish in bondage, He at the same time assured them: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Even so today, in the unsearchable wisdom of God, all things work together for good to them that love Him, "to them who are the called according to His purpose."

What Is Your Answer?

If someone were to ask what you consider the most important issue in life, what would be your answer? Would you go along with the majority and place the emphasis on a good job and security? That is by no means to be neglected, but it is most assuredly not the paramount issue in life. Nor can first consideration be given to health, even though people frequently say: "If you only have your health, that is the main thing." Or could life's most important objective be to get along with one's fellow men? Important, indeed, and one of the crying needs of the day! Not until men learn to get along with one another individually and collectively, locally and internationally, can we hope to see the present world chaos disappear.

Yet all these considerations do not touch the core of the matter. What has been suggested thus far has touched only our relationship to ourselves and to our fellow men. Our gravest problem, however, deals with proper relationship to the most sovereign God. To be right with Him, to be assured of His grace, to enjoy the peace of heart which flows from the knowledge of sins forgiven through Christ, that is life's most important issue. Than this there is no greater. This spells the difference between a blessed and a disastrous hereafter.

And the second consideration is like unto it: To share this peace with others. To be blessed oneself and to be a blessing to others, to shed abroad the love and peace of God into other sin-wounded hearts, to help them to taste the blessedness of the man whose iniquity is pardoned, to give to them a foretaste of the bliss and joy hereafter, that is the correct answer to the question. Will you put it into operation?

In Touch with Our Youth

The occasions when youth and older people meet and spend some time together are very rare. That fact applies to the home, to the church, and to the school.

There is a good deal of concern about this problem of finding or making occasions when young and older people spend some time together. Of course there are the formal training courses at school or at the church. We thank God for them. But if the school is not a Christian school, this contact does not mean anything for Christ. So that leaves the few hours of more or less formal contact between an older Christian and the young person. As for the youth meetings at church, so many of the young are simply not there.

While the young should certainly spend most of their time with other young people, there should be more contact between the two groups for their mutual benefit. The gap between these groups can widen, and all contact may be lost. That would be tragic.

The Psalmist urges: "One generation shall praise Thy works to another and shall declare Thy mighty acts." We must get in touch and keep in touch with youth for Christ.

Professional Co-operation

According to a commonly accepted principle man is one. It is stressed that an integrated personality is most desirable.

For the sake of convenience, man is described as having physical, mental, social, and spiritual needs. Specialists in these various areas try to serve these needs.

There has been much emphasis recently on the need for the co-operation of these various specialists. Psychosomatic medicine underscores this need. Instead of competing with a specialist in another field, there should be a form of co-operation. The physician and the pastor can be a real team in treating such as are ill. We have had the experience that a physician referred some of his patients to the pastor since they also had a spiritual problem. One of these physicians was not an active Christian. He did so because he thought it was good for the patient. Instead of the physician's resenting the work of a pastor, he will welcome such efforts. And in the name of religion, and in view of the power of God, no pastor will berate the efforts of the physician.

Professional co-operation can be worked out if one has the will. Fundamental to the realization of this approach is an understanding of the other professional man and his efforts and an honest recognition of the validity of the field of the other.

Our "Letters" Page

"The opinions expressed by readers are not necessarily those of the Editors." Although this sentence is always printed at the head of our "Letters" column, some of our correspondents still seem to believe that a contributed letter expresses the sentiment of the WITNESS. Such is not always the case. If the communication contains doctrinal errors, a correction is offered in a footnote. If a reader presents controversial matter which Scripture neither commands nor forbids, usually no comment is added.

Ours is not an authoritarian Church which decrees what customs a congregation must follow, say, regarding type of church building, liturgical forms, pipe organ or electronic organ, clerical garb, choir processionals, dismissing part of the congregation before Communion, publishing contributions of members, and the like. Here Christian liberty should prevail, tempered with love. As a general rule, we prefer to let readers voice their agreement or disagreement.

If space permitted, it might be wise now and then to present arguments against opinions expressed. Take, for example, some recent remarks against the use of so-called "classical hymns." In this instance the WITNESS does not agree with the correspondent. While it would not be prudent to use unfamiliar hymns in a mission congregation, the gradual introduction of little-known gems of hymnody (either by choirs, school children, or hymn sings) is certainly to be fostered. Our hymnal is not a national but an international book, containing the Christian hymnological heritage of the ages. It took hundreds of years for the hymnal to reach its present form. It may not be generally known that it contains more original English than translated German hymns. As for tunes — there are 380, God's plenty. It was never intended that a congregation should learn all the tunes. Less than 100 are from German sources. When a congregation learns to sing some of the hitherto unfamiliar tunes, like No. 475, "Ye Watchers and Ye Holy Ones," the thrill of corporate praise will be unforgettable. Who would want to deprive them of such an experience?

Two final observations: Lack of space demands that some controversial issues be not carried too long in the WITNESS pages. — It's strange (or isn't it?) that some people will get all worked up about externals and remain apparently apathetic concerning doctrine. At any rate, let us remain sane in nonessential matters and keep our balance.

How Often Shall We Commune?

The answer to this question is really obtained by the devout contemplation of the blessings of the Sacrament. Christ did not specify how often we should commune; hence we dare not set a definite figure. Luther volunteered the minimum of "some four times a year." That is only a suggestion, not a law. Yet it is a mature and well-considered suggestion. His point is that the greatness of the blessings offered in the Holy Supper demands frequent partaking of it.

If Christ earnestly offers divine pardon and efficaciously operates toward the acceptance of it and toward renewed assurance of its possession, does not that demand great frequency in our appearance at His table? If He promised a five-dollar gold piece, would we have to labor to reach a two- or three-communicant average a year in our churches? Since He offers us something which all the gold in the world cannot buy, namely, His pardon, should we not expect much greater eagerness? Who of us in these days of spiritual danger and distress does not need repeated assurance of God's mercy? But if we come only once or twice a year, or less, do we not betray a woeful lack of appreciation of God's forgiving love? Luther calls it not lack of appreciation, but contempt. We need the comfort and strength of this meal of grace throughout the year, lest we be led to despair because of our sins or also become worldly in our conduct. May none of us reward the Lord's grace with base ingratitude.

Christian Giving

Gifts of money are but a fraction of what is meant by Christian giving. Such gifts are necessary, of course. It is not the amount but the sacrifice that counts; it is not the promptness or timeliness of a gift but the motive that inspired it that is taken into account in Heaven's higher arithmetic.

But self-giving is much harder and nobler and more blessed than money-giving. To give generously of one's time and thought, of one's ingenuity and executive ability to make things go — these are of great value in church work. To accept an office and its responsibilities or to take on a committee assignment and not to shrink from exceptional duties and from all that calls for trouble and real sacrifice, is to give oneself, heart and soul, to the work of the Church. To make the most of one's opportunities and influence with others, to use them for the promotion of Kingdom work, is good stewardship. To subscribe to a church paper, to read it with genuine interest, and to be disappointed when it fails to arrive, are signs of intelligent church membership.

To give real love to those whose lives are empty, to bring comfort and solace to those of many sorrows and burdens, to take time to love the aged and lonely and not to let them be crowded from one's thoughts, is to follow the example of Him who Himself is Love. Many are sincere in desiring wealth that they may use it generously for others. Wealth comes to few, but the enrichment that comes from unselfish love can be attained by all Christians if they but strive for it. Everyone may make himself rich, and everyone may become a giver.

Christ Meets Every Crisis

There are five crises to which true religion can make a definite contribution. The five crises are: acceptance of a diagnosis; the surgical operation; facing life with a physical handicap, especially if it came to a person suddenly, as by accident; long convalescence; and death.

Religion puts God into the picture. Naturally all trouble to which man is born comes originally from sin, and sin came from Satan. But Christ can turn all afflictions into blessings. A grim and bitter acceptance of these crises will not help. To attempt to laugh them off will not meet them either. A weak form of rationalizing will not be constructive. Only as we view these troubles as eventual blessings by the Savior for His children will they make sense and be helpful to the spiritual life of the Christian. Without Christ, afflictions are only destructive. To accept the Christian view of trouble in these and other crises does not come easy. In fact, such a view is possible only through the grace of Christ.

The real source of the crises of life, however, must not be forgotten — *sin*. Christ is come not merely to help us bear the cross of life, but to save us to the uttermost. Of what value would a solution to the crises of life be if after this life our lot would be eternal damnation? Let us rejoice that Christ is our Healer, our Helper, but above all, our *Savior* from Satan, sin, and death.

Enrollment in Synod's Higher Schools

By MARTIN J. NEEB
Executive Secretary, Board for Higher Education

Total enrollments at Synod's colleges and seminaries for 1953—1954 show an increase of 1.8 per cent, or a slightly lower rate of increase than the national experience of American colleges and universities on new enrollments for this year. The grand total constitutes a new high for Synod's institutions.

Grand Total of Enrollments

	Sept. 1952	Sept. 1953
Theological Seminaries	1,091	1,083
Teachers' Colleges	957	1,091
Preparatory Schools	2,354	2,305
Totals	4,402	4,479

The Preparatory Schools

The enrollment figures at the preparatory schools reflect a continuation of the trend toward more enrollments at higher levels, as was indicated to Synod by the Board for Higher Education's Triennial Report. Of a total of 324 new students enrolling for theological training in Synod's preparatory schools this year, 144, or 42 per cent, entered at college levels. (This figure includes 45 students who enrolled in the experimental program at Fort Wayne.)

The preparatory schools report that they will send 214 of their college graduates to St. Louis and that they will supply 50 teacher-training students for the junior college year at River Forest, plus 18 for the same level at Seward in September of next year.

Enrollments: Preparatory Schools

	Total Enrollment		Professional Enrollment	
	Sept. 1952	Sept. 1953	Sept. 1952	Sept. 1953
Austin	133	136	124	123
Bronxville	302	308	147	136
Concordia	142	134	122	118
Edmonton	92	102	43	39
Fort Wayne	251	213	251	213
Milwaukee	306	329	303	319
Oakland	204	177	152	135
Portland	109	88	88	67
St. Paul	339	365	287	317
Winfield	476	453	353	340
Totals	2,354	2,305	* 1,870	** 1,807

* Of these, 502 are teacher-training students

** Of these, 520 are teacher-training students

The Teachers' Colleges

At the teachers' colleges a sharp increase of 14 per cent was made possible by new dormitories at River Forest and Seward. In addition, 520 teacher-training students are now enrolled at various levels in the preparatory schools.

The combined total of 1,590 students in training for teaching in the parochial schools of Synod is the highest enrollment in history, but it will still not supply enough graduates to meet the demands for placement next September.

In addition to the students who will enter temporary service before graduation, Synod may expect to receive approximately 78 women who have been trained in special programs at Winfield, Fort Wayne, and St. Paul. The teachers' colleges plan to supply a total of 243 graduates.

Enrollments: Teachers' Colleges

	Sept. 1952	Sept. 1953
River Forest	558	640
Seward	* 399	** 451

* Of these, 18 are ministerial students

** Of these, 21 are ministerial students

The Theological Seminaries

Total seminary enrollments remain almost static. The very slight change (decrease of 0.7 per cent) reflects an increase of 19 students at St. Louis and a decrease of 27 students at Springfield.

The St. Louis Seminary has a sharply increased number of vicars (152) in the field, which will result in somewhat higher graduations in 1955.

Next June the St. Louis Seminary plans to supply 125 graduates and 170 vicars. Springfield can make 40 graduates and 52 vicars available.

It may be interesting to note that the American Lutheran Church reports 380 students in its seminaries this year; the Evangelical Lutheran Church has 417; and the United Lutheran has 718.

Enrollments: Theological Seminaries

	Total Enrollment		Vicars	
	Sept. 1952	Sept. 1953	1952	1953
Springfield	259	232	46	46
St. Louis	666	653	120	152
Totals	925	885	166	198

Woman Suffrage

(Continued from page 5)

bidden to speak and teach only where this activity conflicts with their God-commanded subjection to men. The Bible does not frown upon Lois and Eunice for instructing young Timothy. In Rom. 16:12 Paul rejoices because certain women named Tryphena and Tryphosa *labored in the Lord.* Acts 18 indicates that Priscilla is permitted to help Aquila in the privacy of their home in teaching the orator Apollos, that he might *"understand the way of the Lord more perfectly."* Therefore, what 1 Corinthians 14 says about the *teaching* and 1 Timothy 2 about the *speaking* of women applies particularly to the point where it is the determined purpose to abolish God's order of man's prerogative in the home and the church.

We should also eliminate the conclusion, which some people make, that because God has commanded the women to keep silence in the churches, He has thereby automatically endowed all male members of a Christian congregation with infinitely superior wisdom. Evidently God knew very well that men are just as prone to error and fallibility as are women. And if there are women shrewd enough to recognize this fact and now and then want to apprise the men of a Christian congregation of their wishes, let them do it, but not in a way which God has forbidden.

Finally, the same Lord who imposed upon women the law of subjection also gave men a special law of love and consideration for the weaker vessel of His creation. The sovereignty of men over women does not mean that men may do as they please, without regard for anybody. God's gifts always carry great obligations. This authority which He gave men also gives them a tremendous responsibility toward the women of the church. If we do not want the spectacle of a wife standing up in some future voters' meeting of a congregation of The Lutheran Church — Missouri Synod and at the top of her shrill voice giving her husband a good dressing down in public assembly, if we rebel against a thought like that, then let's correct the neglects which have brought about woman suffrage in other churches. Let's train a generation of men who are true royal priests in their homes, who bring their wives and families all the information and inspiration which result from active participation in the grand work of the church as voting members of a congregation. The more the men of our church enlist the interest and co-operation of the women in every permitted area of church work and service, the less desire there will be among women or anybody else for invading the area where God is asking all men to work harder to build His kingdom.

Revivals

(Continued from page 3)

cost; He can and does still pour out His Spirit upon men. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land."

Bible Preaching

The Holy Ghost will not work a revival through plans, programs, and propaganda, but through bold Bible preaching. And there is room for more bold evangelistic preaching in our pulpits. It is erroneous to assume that our Lutheran congregations have so few unconverted people in them that full-fledged evangelistic messages, designed to bring the lost to Christ, are not necessary. Our pastors have time and again made the disconcerting discovery that many who have been baptized, instructed, and confirmed cannot give a correct, clear-cut answer to the all-important question: "What must I do to be saved?" Even the best of Christians need to hear the simple preaching of Law and Gospel, of sin and grace, again and again, for they, too, are in constant danger of backsliding.

Prayer

In addition to bold preaching, much prayer, prevailing prayer, is necessary for a true revival. Every revival in the history of the Christian Church, from the day of Pentecost down to the present time, was born and cradled in prayer. Prayer is the power that will open the windows of heaven and send forth a gracious outpouring of the Spirit of God. And God expects us to pray for the success of His Word. A genuine revival will occur where it is prayed down. Prayer paves the way for the blessing. Prayer lies at the root of the Church's life and power. "Ye have not because ye ask not," said the Apostle. One of the chief causes of the declining spirituality in the Church is the neglect of prayer. Oh, that there were more crying to God in agonizing prayer for a mighty outpouring of the Spirit, through whom alone a revival is possible.

Suggestions

Dignified revival services or evangelistic preaching missions might well be given a permanent place in the Lutheran Church. The regular Sunday morning service could from time to time be dedicated to evangelistic preaching, a preaching of the Law and Gospel in such a way as though no one in the audience had ever before heard the way of salvation. Sunday evening services, too, are well adapted for such preaching, especially when the members are encouraged to bring their unchurched friends. Open-air Gospel services have also been found to have a wholesome effect upon the members of the congregation and to attract the attention of the unchurched.

Our bold and positive preaching and our prevailing prayers will with the blessing of God bring a revival that will save multitudes and edify the whole body of Christ.

Crime and Christian Correction

(Continued from page 6)

your children receive their instruction in secular subjects in an environment which recognizes that "the fear of the Lord is the beginning of wisdom." You should send pastors and lay workers to the so-called "skid row" areas of your city. They should not go there primarily to form a shouting "coffee and doughnut handout" mission, but should live with the downtrodden of the area and give them quiet counsel and friendship as individuals. You should send pastors to work with your courts, particularly juvenile and domestic relations courts. Individuals brought before these courts need and sometimes seek spiritual guidance. However, in too many such cases spiritual guidance is not to be found. Send more institutional missionaries to work not only with the incarcerated, but also with their families. There is need for more Christians who will give a paroled or released offender a chance to work and become a useful instrument in society. There are entirely too many "repeaters," men who have fallen and paid the penalty, but who once again fall into their criminal ways because they often find only closed doors and harsh words when they seek lawful employment.

The Gospel Remedy

You hear much today about stewardship, particularly of money and sometimes of time and talents, but what of your stewardship of the Gospel? This is the greatest gift that God has bestowed upon you, the good news of His love manifested in the gift of His Son. What is your stewardship of this gift? Have you buried it in selfishness and pride? Or have you taken the command of Jesus to "go and teach all nations" literally, knowing full well that the *all* in that command also means your neighbor — the sick, the weary, and the fallen of your city, your community? As the Prophet Micah told his people: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

LUTHER STATUE, ST. LOUIS

Fifty years ago, June 14, 1903, the *Dr. Luther-Walther-Denkmalgesellschaft*, a society of St. Louis Lutherans organized after the death of Walther, unveiled the statue of Martin Luther on the campus of Concordia Seminary, then located on South Jefferson Avenue. The monument, more than nine feet high, rests on a 12-foot granite base. After the students and others who attended had sung "A Mighty Fortress Is Our God," A. C. Grote, president of the society, spoke a few words. Prof. A. L. Graebner gave the festival oration, in German, on the true significance of Luther as the God-sent Reformer of the Church; and the Rev. F. W. Herzberger, in an English address, called attention to the importance of Luther to the U. S.

The statue is a faithful replica of the famous Luther figure in the Reformation Monument at Worms, Germany, for which Ernst Rietschel (1804—1861) was the sculptor. After studying under C. D. Rauch in Berlin, Rietschel joined the faculty of the Dresden Academy in 1832. Among his most famous works are the Lessing Memorial, Brunswick; the Goethe and Schiller Monument, Weimar; and a statue of Weber, Dresden. While Rietschel had been commissioned in 1858 to execute the Luther Memorial at Worms, he sculptured only the figures of Luther and Wycliffe. After Rietschel's death, his able students, Schilling and Donndorf, completed the other figures in the Worms group of the Reformer's forerunners and contemporaries.

The Luther statue in St. Louis was cast in Lauchhammer, Saxony. The U. S. Government waived duty charges. The St. Louis society, which had collected $4,000, paid $2,000 for the replica, $1,000 for the base, and the remainder for freight and other expenses.

When the seminary moved in 1926 from South Jefferson Avenue to its present site on De Mun Avenue, the Luther statue was transferred to the new campus.

During the American Legion Convention, which met in St. Louis last August, one Legionnaire, who visited the seminary, commented to Dean L. Wuerffel: "I cannot understand it. Forty years ago I saw this same seminary, and now everything on it has changed but that statue of Dr. Walter A. Maier," the Legionnaire said, pointing to the Luther statue.

The Luther statues located at the Norwegian Luther College (E. L. C.), Decorah, Iowa, and at Concordia College, St. Paul, Minn., are replicas made from a plaster cast of the monument at St. Louis. Other statues of the Reformer are in Baltimore; Wartburg Seminary (A. L. C.), Dubuque, Iowa; Washington, D. C.; and the Lutheran Seminary (U. L. C.) at Gettysburg, Pa.

NEWS

In September the Federal Bureau of Investigation released statistics from Washington, D. C., which indicated that 1953 will hold the record as the greatest crime year in the history of the U. S.

Director of the U. S. Bureau of Prisons James V. Bennett in his August report on national prisoner statistics pointed out that there is full employment among prison guards. Prisons are overflowing. Last January 1 there were 2,478 more adults in State and Federal institutions than there had been a year before. "This is progress?" asks the *Washington Religious Review.*

Lutherans particularly will read with great interest a story in the current issue of the *Saturday Evening Post.* The story runs five thousand words with pictures and tells the amazing success of the Missouri Synod television series "This Is the Life."

Terming the series "TV's most surprising hit," Henry LaCossitt, prominent *Post* staff writer, thus heaps high praise on the film series.

This issue of the *Saturday Evening Post* is on newsstands November 11. Publication date is November 14.

The *Post* editors have indicated by their expansive coverage a conviction that the achievements of "This Is the Life" are so unusual as to be feature-worthy, and unique enough to capture the interest of readers everywhere.

The *Post* reports the production as "the most widely telecast show in the world." The way the *Post* evaluates these facts is significant.

The heading of the five-thousand word article, "TV's Most Surprising Hit," indicates that *Post* editors find this religious film one of the most noteworthy developments in the new magic medium. "Too important to be affected by chain (TV) rivalry" is another evaluation LaCossitt gives. Only a film of such unusual merit could break down the competitive rivalry of TV broadcasters so that all audiences can be presented with the Christian teachings as done so entertainingly by the great editing, directing, and acting in "This Is the Life" productions.

Those who will be reading the November 14 issue of the *Saturday Evening Post* will be aware, more than ever, of the dynamic force that makes the Missouri Synod's efforts bear fruit in the great field of evangelism.

Dr. Theo. Laetsch, professor emeritus, Department of Isagogics and Exegesis, Concordia Seminary, St. Louis, holds a specially bound volume of his commentary, *Jeremiah,* which Mr. O. A. Dorn, advisory member of Synod's General Literature Board and manager of Concordia Publishing House, St. Louis, presented to Dr. Laetsch in commemoration of his 55 years of service to The Lutheran Church — Missouri Synod. See review on next page.

Left to right: The Rev. Julius Acker, Hammond, Ind.; Mr. Dorn; the Rev. Alfred Doerffler, St. Louis; the Rev. W. H. Eifert, Indianapolis; Dr. Laetsch; and Mr. Wm. A. Kramer, St. Louis.

Dr. Laetsch has completed his commentary on the Minor Prophets and is now working on Proverbs.

The program of the plenary sessions conducted by the Board for Higher Education and its Advisory Council, the college and seminary presidents, on October 24, at St. Louis, included a luncheon honoring three men who are retiring from the Board for Higher Education after 15 years of service: Dr. Henry A. Grueber of Milwaukee, Wis., Board chairman; Dr. Martin Walker of Buffalo, N. Y., vice-chairman; and Dr. O. P. Kretzmann of Valparaiso, Ind., secretary.

Dr. Walker and Dr. Grueber had asked to be relieved of their duties because of advancing age. The reappointment of Dr. Kretzmann was made impossible as a result of the Houston Convention's action authorizing negotiations between the Board for Higher Education and Valparaiso University with regard to the possibility of establishing an auxiliary teacher-training program on that campus. Dr. Kretzmann is president of the university.

At the luncheon, Dr. A. H. Schwermann, who is retiring after 27 years as president of Synod's Canadian Concordia College at Edmonton, spoke for the college presidents. Dr. John W. Behnken, President of The Lutheran Church — Missouri Synod, conveyed the appreciation of Synod for the many years of service which these Board members have given our Church.

Chris Milius, Nebraska layman, is one of 15 men whom President Eisenhower appointed to the new National Agricultural Advisory Commission. Since the first of the year, until the confirmation of his new appointment in September, Mr. Milius worked under Secretary of Agriculture Ezra T. Benson on an interim advisory commission. Mr. Milius is an elder of First Lutheran Church, Omaha.

LUTHERAN HOUR RALLY, CHICAGO STADIUM, SEPTEMBER 27, 1953

More than 18,000 people from Chicago and northern Illinois attended the rally in the Chicago Stadium the afternoon of September 27 for the opening of the 21st radio season of the Lutheran Hour. Dr. Lawrence Acker, Omaha, Nebr., guest speaker on the Lutheran Hour, told the audience "the biggest 'go' on earth" did not refer to gasoline but to Christ's great commission, "Go ye into all the world and preach the Gospel to every creature." The Lutheran Hour, broadcast over 1,100 radio stations in 56 languages, reaches 58 nations.

A pageant-tableau, "The Everlasting Gospel . . . to Every Nation," written by Dr. E. R. Bertermann, director of the Lutheran Hour, dramatized "the miracle of modern missionary history" in showing the reach of the radio mission's Gospel message to all ages and races of people in many lands, to the sick, and to the men and women in service.

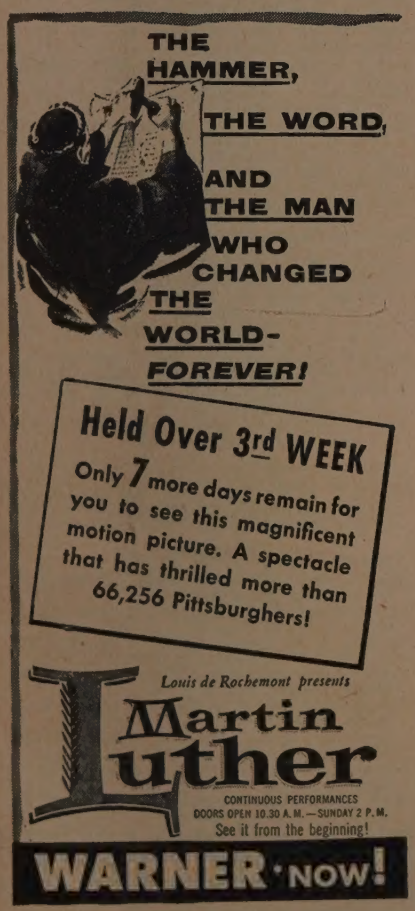
Approximately 2,000 children and adults were combined in the choirs.

Missionary and Mrs. Herbert G. Manns with their two children, Basil, 9, and Xandra, 10, left New York on the *M. S. Hoegh Silverstream* on October 4 for their fourth tour of duty as Missouri Synod missionaries in India.

Missionary Manns was commissioned in 1928 at St. John's Lutheran Church, Cable Avenue, Cleveland, Ohio.

Mrs. Manns is the daughter of the Rev. and Mrs. Martin Ilse of Cleveland, and a sister of the Rev. Martin Ilse, Jr., of Cincinnati.

Both Missionary and Mrs. Manns have taught in the Lutheran High School and Training School at Ambur, India. Mrs. Manns is the editor of *Music Reader*, a textbook written in the Tamil language for use in the schools of India.


THE HAMMER,
THE WORD,
AND THE MAN WHO CHANGED THE WORLD-
FOREVER!
Held Over 3rd WEEK
Only 7 more days remain for you to see this magnificent motion picture. A spectacle that has thrilled more than 66,256 Pittsburghers!
Louis de Rochemont presents
Martin Luther
CONTINUOUS PERFORMANCES
DOORS OPEN 10:30 A.M. — SUNDAY 2 P.M.
See it from the beginning!
WARNER · NOW!

"Martin Luther" film advertisement in Pittsburgh newspaper

Books

O Holy Night. A Children's Christmas Service with Filmstrip. 16 pages. Concordia Publishing House, Saint Louis, Mo. 7 cents each.

The Christmas story is told by children in 64 brief recitations, carefully synchronized with 31 beautiful, colored filmstrip pictures, grouped under four headings: (I) The Holy Night; (II) The Holy Birth; (III) The Star of Hope; (IV) The Light of Life. This service will leave a lasting impression of that most "holy night."

The Joy of Christmas. A Children's Christmas Eve Service, 16 pages. Concordia Publishing House, Saint Louis, Mo. 7 cents each.

The Christmas story in song and narrative by congregation and children, with the additional feature of a meditation on Martin Luther's immortal "From Heaven Above" (*Lutheran Hymnal*, No. 85).

The Word Was God. A Christmas Candlelight Service. Concordia Publishing House, St. Louis, Mo. 4 cents each.

An attractive program with the order of service and choice hymns printed in full, also a description of the candlelighting ceremony at the close.

Lift Up Your Heads. The Christmas Story in Pageantry and Song. By Gertrude A. Pastryk. 11 pages. Concordia Publishing House, St. Louis, Mo. 10 cents.

There should be a wide demand for this little booklet with its simple directions for staging the Christmas Gospel. Detailed descriptions of costumes, properties, and scenery to be used in its production, if carried out as suggested, cannot fail to make the wondrous message come to life and leave the audience with a deep spiritual experience.

Bible Commentary, Jeremiah. By Theo. Laetsch, D. D. Concordia Publishing House, St. Louis, Mo., 1952. 412 pages, 9½×6. $5.00.

There should be rejoicing not only among professional theologians, but also among Christian laymen everywhere over the appearance of a new commentary on the Prophet Jeremiah. There *will be* rejoicing among our laymen if they take the opportunity of studying this new work by Dr. Laetsch. Here is a Prophet who has a message for our times; and here is an interpreter of that Prophet who applies his message to our present-day needs.

Dr. Laetsch presents a translation of the book of Jeremiah in the American idiom. This in itself is a contribution of no mean value. Each of the 52 chapters is divided into smaller thought units to help the reader follow the pattern of the Prophet's thinking. For the scholar who wants to dig deeper another feature is added: grammatical notes which throw additional light on the translation through use of the original Hebrew text. This feature, valuable as it is to the professional student, may be dispensed with by the average reader. The commentary proper is characterized by that verse-by-verse explanation and exposition of the text which is welcome to every Bible student.

Although Jeremiah does not reach the lofty stature of the Evangelist Isaiah, his warm presentation of God's love for sinful man ranks among the truly great contributions of Old Testament prophecy. This man's personal faithfulness to his Lord is an example for every Christian to follow; the opposition and persecution which he faced show every child of God what may well lie before him; the judgment of Jerusalem and of the heathen nations is a theme whose application throughout the ages shows how timeless it is. Many social and political problems of our day find at least partial solutions in the answers which Jeremiah gave to similar questions at his time.

This volume should find a place in every home which practices the salutary art of Bible searching.

Our America. Engagement Calendar for 1954. Doubleday & Co., Inc., Garden City, N. Y. $1.50.

Fifty-four photographs of America in color: mountains, parks, churches, seacoasts, monuments, glaciers, lakes. Three columns for each daily appointment. Excellent for gift purposes.

Christmas Echoes. 1953 annual sponsored by the Luther League Federation of the Lutheran Free Church. Edited by Abner Batalden and Irene Strommen. The Messenger Press, Minneapolis, Minn. 63 pages. $1.00.

This colorful, profusely illustrated Christmas annual, which presents articles, stories, poems, and features, written by Dr. Oswald Hoffmann, Princess Wilhelmina, Dr. Wilton Bergstrand, John Milton, and others, makes a good Christmas gift, because its emphasis is on Luke 2 and on Luther.

The Iranian. By Elizabeth Patton Moss. Muhlenberg Press, Philadelphia. 263 pages. $3.00.

The story of a young tribal chief whose people lead a cruel and rugged life in the mountains of Iran. In an atmosphere of suspicion and lurking treachery these primitive people are involved in continuous internal strife and open rebellion against the Shah.

The young chief, who had obtained a copy of the New Testament, studied and pondered its content, and as time went on, found himself guided less and less by the code of Islam and more and more by the teachings of Christ, for a blessing to himself and his people. The chief's romantic attachment to a lovely Persian girl, whom he met at an oasis, is a moving love story.

The author of this $5,000 Rung Award novel is an excellent storyteller. The wife of a missionary, she spent eight years in Iran, and out of this experience came the fascinating account of life in a remote land.

Here's a Faith for You. By Roy M. Pearson. Abingdon-Cokesbury Press, New York and Nashville, Tenn. 155 pages, 7½×5. $2.00.

The fourteen chapters in this book seek to outline practical ways of achieving a more genuine Christian experience and to detail some of the beneficial results of living the Christian life. While the book is very readable, yet it forgets completely that Jesus, God's Son, who was crucified for us on Calvary's Cross, is the Center and Foundation of any Christian faith that can give our life purpose and power.

DEATHS

L. C. C. Grueber (August 24, 1896, Frankenmuth, Mich., to June 1, 1953, Munson Hospital, Traverse City, Mich., after an illness of approximately one year), son of Christopher and Kunnigunde Loesel Grueber; graduated Concordia College, Milwaukee, 1917; Concordia Seminary, St. Louis, 1920; served St. Paul's Church, Holstein, Nebr., 1920 to 1929; the double parish of Trinity, Traverse City, Mich., and St. Matthew's, Mancelona, the following 18 years; and since 1936 the Lutheran patients at Traverse City State Hospital. In 1948 he resigned from his pastorate at Trinity to become the first full-time chaplain of the state hospital; he continued to minister to St. Matthew's parish. For six years he was Visitor of the Manistee Circuit.

In 1920 he married Martha Lorengel of Muskegon, Mich., who with four sons and two daughters survives him.

Funeral services were conducted in Trinity Church, Traverse City, June 4. The Rev. Harry Krieger officiated; the undersigned preached; and the Rev. Ed. Schmidt read the committal service in Grand Traverse Memorial Gardens.

FRED W. WIESE

Paul L. Bornhoeft (January 1, 1888, Chicago, Ill., to August 14, 1953, Harrison, N. J.), son of Fred and Agnes Gerth Bornhoeft; graduated Concordia Seminary, Springfield, 1909; during his Senior year he taught in the English department, was chapel organist, and directed the student chorus; Fremont Normal, B. A., 1910; graduate work, University of Nebraska, two years. Vicared one year at Denison, Tex.; served Immanuel, Tilden, Nebr., 1909 to 1921, established a Christian day school which he also taught for nine years; began missions at Meadow Grove, Neligh, and Ewing, Nebr.; pastor and teacher, Christ Church, Augusta, Mo., 1921—1924; Pastor, Immanuel, Pomeroy, Iowa, and Visitor of the Fort Dodge Circuit, 1921—1924; Trinity, Cedar Rapids, Iowa, 1927—1949; president of the Iowa District Walther League and member of Board of Directors of Iowa District East as well as Secretary of Education for six years; for 15 years, member of the Electoral College, Concordia Teachers College, Seward, Nebr., began services in Y. M. C. A. on East Side of Cedar Rapids, an undertaking which developed into Bethany Congregation; initiated a devotional radio program, "The Lighted Lantern," particularly for the blind.

A serious accident during the 19th year of his ministry at Cedar Rapids resulted in his resignation from Trinity. He went East to recuperate. In 1949 he was called as missionary at large by the Eastern District and was installed at St. Matthew's, Lock Haven, Pa. After retiring from the active ministry, he moved to Irvington, N. J. While visiting his son at Harrison, N. J., he suffered a heart attack and was confined to bed for nearly three weeks. On the last day of the 44th year after his ordination, he was listening to sacred recordings when the Lord called him home.

In 1910 he married Martha Bollmann at Dundee, Ill., who with one daughter, Burga (Mrs. Wesley Wichmann), of New York City, and one son, the Rev. Theodore P. Bornhoeft, St. John's, Harrison, survives.

Funeral services were held in Harrison on August 16 at St. John's, the Rev. Alfred C. Gerni officiating; committal services August 18 were in Dundee, Ill., the Rev. Edw. H. H. Gade officiating.

THEO. P. BORNHOEFT

Bernhard H. Schrein (January 12, 1881, near Brownstown, Jackson County, Ind., to August 23, 1953, Chippewa Falls, Wis.), son of George W. and Anna Schnuecke Schrein; graduated Concordia Seminary, Springfield, 1904; ordained and installed at Zion, Windhorst (P. O. Bellefont), Kans., 1904; also served Epiphany, Stanley, Wis., 1907 to 1912; Zion, Chippewa Falls, Wis., 1912 to 1943; institutional missionary at Chippewa Falls and Eau Claire, Wis., from 1943 until his death. His ministry spanned 49 years. He died suddenly of a heart attack.

In 1917 he married Elizabeth Pieper, Springfield, Ill., who with two daughters, Mrs. Doris Borgen, Chippewa Falls; Mrs. Lois Chrisinger, Black River Falls, Wis., and one son, Marcus, Shreveport, La., survives him.

Funeral services were held at Zion Church, Chippewa Falls, August 26. The Rev. W. F. Ludwig of Merrill officiated, and Pastor A. Ira Grimm sang.

Louis O. Schaefer (March 31, 1884, Appleton, Mo., to September 10, 1953, Elgin, Ill.), son of Christian and Juliana Schaefer; graduated Teachers Seminary, Addison, Ill., 1905; taught at Bethlehem, Evanston, Ill., 1905 to 1908; Holy Cross, Collinsville, Ill., 1908 to 1915; Trinity, Lockport, N. Y., 1915 to 1922; St. Luke's, Milwaukee, Wis., 1922 to 1923; St. John, Elgin, Ill., 1923 to 1951, when he retired.

In 1908 he married Martha Voight of Evanston, Ill., who with three daughters, Mrs. Raymond Krumm of Elgin, Mrs. Stephan Kraus of Boston, Mass., and Mrs. Russel Paulsen of Denver, Colo., survives him.

At his funeral, September 14, the undersigned preached the sermon. Burial was in Memorial Park, Evanston, Ill.

A. H. WERFELMANN

Ewald George Smukal (May 18, 1892, Detroit, Mich., to September 11, 1953, Baraboo, Wis.), son of the Rev. Robert and Laura Triebe Smukal; graduated Concordia Seminary, St. Louis, 1915. His first charge was the Highland, Muscoda, Pine Knob, Boaz, Wis., parish. In 1922 he accepted the call to Wisconsin Dells, Wis., where he served three Norwegian Lutheran congregations at New Haven, Newport, and Lewiston, also Trinity of Wisconsin Dells and, since 1928, Lyndon Station. During the last year he also served as Visitor of Circuit J of the South Wisconsin District. In 1916 he married Johanna Thraum of St. Louis. This union was blessed with six sons. His wife and two sons preceded him in death. Four sons survive him.

In a private service the Rev. Hugo Hanser spoke words of comfort to the family. At the funeral service, held September 14 in Trinity Church, Wisconsin Dells, the Rev. Paul Lueders officiated; Pastor Gerhard Huebner preached and represented the District President. Pastor Lueders held the committal service in Newport Lutheran Cemetery near Wisconsin Dells.

GERHARD HUEBNER

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Krampitz, David F., assistant pastor, St. Luke, New York, N. Y., by Albert Neibacher, Oct. 4.
Krohn, Orville E., St. Paul, Lowell; St. Paul, Shelton, Nebr., by H. F. Krohn, Oct. 11.
Moldenhauer, Adolph W., ordained, Holy Cross, Detroit, Mich., by A. W. Born, July 12; installed St. Paul, Kirkland Lake, and Zion, Wawbewawa, Ont., Can., by Walter A. Pieper, Aug. 23.

Ordained and Commissioned:

Chapman, Fred W., Redeemer, Newton, N. J., as missionary at large in the Atlantic District by Louis H. J. Henze, Sept. 20.
Wagner, Richard, Grace, Cloverdale, Calif., as missionary at large in the California and Nevada District by Albert C. Young, Oct. 4.

PASTORS

Installed:

Bade, Im. W., Trinity, Sabin, Minn., by E. E. Hansen, Oct. 4.
Becker, Gilbert C., Redeemer, Bartlesville, Okla., by S. G. Widiger, Oct. 4.
Brauer, Erich, Mount Olive, Milwaukee, Wis., as Secretary of Education in the South Wisconsin District by Pres. H. W. Baxmann, Oct. 11.
Frank, Edmund, St. Paul, Austin, Tex., as coordinator of student work and student pastor in the Texas District by Albert Jesse, Sept. 27.
Holstein, S. W., St. Paul, Sioux City, Iowa, by A. H. Janke, Oct. 11.
Koeper, Vernon, Zion, Princeton, Minn., by Erwin E. Schroeder, Sept. 27.
Kolb, E. J., Zion, Bethalto, Ill., by W. G. Bruegmann, Oct. 4.
Lentz, Daniel, Peace, Grenfell; Zion, Wolseley, Sask., Can., by W. H. Eifert, Oct. 4.
Mann, Joseph, Trinity, Mount Angel, Oreg., by K. J. Durdel, Oct. 4.
Martin, Gerold R., First, Racine, Wis., as principal of Lutheran High School, Racine, Wis., by A. C. Schaefer, Sept. 27.
Miller, Elmer I., St. Paul, New Kensington, Pa., by Carl B. Schlutz, Sept. 27.
Moeller, Roy G., as associate pastor, Zion, St. Louis, Mo., by Robert G. Lange, Sept. 27.
Rehmus, Walter E., St. Paul, Addison, Ill., by R. A. Marquardt, Oct. 4.
Schlecht, Richard L., St. Paul, Royal Oak, Mich., by Herbert H. Bartz, Oct. 11.
Schmiege, Erich H., Trinity, Virginia, Minn., by M. F. Heine, Oct. 11.
Temme, L. W., Mount Hope, Shelbyville, Mo., by P. W. Beinke, Oct. 4.
Tornow, L., Christ, Costa Mesa; St. Paul, Laguna Beach, Calif., by W. C. Gesch, Oct. 11.
Wehrspann, Leo, St. John, Audubon, Iowa, by W. D. Kanning, Oct. 11.
Weiss, Theodore A., Bethany, Milwaukee, Wis., by Geo. Beiderwieden, Oct. 11.

Commissioned:

Oermann, Ervin R., Christ, Austin, Tex., as missionary to the deaf of the Texas-Oklahoma field by John L. Salvner, Oct. 4.

TEACHERS

Installed:

Dahmer, Cand. Conway, Messiah, Chicago, Ill., by Franklin Giese, Sept. 13.
Eberle, Cand. Roy, Immanuel, Kingston, N. Y., by E. L. Witte, Sept. 6.
Herbold, Cand. Glenn, Bethesda, Chicago, Ill., by Frank P. Wittmer, Sept. 13.
Hintz, Robert, St. Mark, Houston, Tex., by Edwin E. Keiper, Aug. 9.
Krach, Cand. George M., Calvary, Lincoln Park, Mich., by Arthur F. Beyer, Sept. 13.
Lehenbauer, E. H., Immanuel, Lockwood, Mo., by Clemens E. Harms, Oct. 4.
Luedtke, F. K., Christ, Juniata, Nebr., by W. R. Maurer, Sept. 6.
Luehrs, B. J., The Apostles, Melrose Park, Ill., by W. L. Bartling, Oct. 11.
McLaughlin, Cand. Raymond, St. Paul, Paterson, N. J., by A. G. Dick, Sept. 13.
Meissner, Edward, St. Paul, Sheboygan Falls, Wis., by Edw. W. Albertin, Sept. 13.
Seibel, Walter O., Trinity, Cape Girardeau, Mo., by Wilbert H. Koenig, Sept. 27.
Uecker, Gerold P., Redeemer, Ontario, Calif., by A. T. J. Irmer, Sept. 20.

Ground Breaking

Blue Island, Ill. Salem, school, Oct. 11.
Caledonia, Mich. St. Paul, church, Aug. 23.
Cocoa, Fla. Trinity, parish-house chapel, Sept. 6.
Columbus, Miss. Our Savior, church, Aug. 20.
Panama City, Fla. Trinity, church, May 17.

Cornerstone Laying

Alpha, Minn. Immanuel, church, Sept. 6.
Charlotte, N. C. Ascension, church, Sept. 13.
Columbus, Miss. Our Savior, church, Sept. 27.
Des Moines, Iowa. Our Savior, church, Oct. 19, 1952.
Houston, Tex. San Pedro, educational unit, Aug. 16.
Lexington, Nebr. Trinity, church, Sept. 13.
Panama City, Fla. Trinity, church, Oct. 4.

Dedications

Des Moines, Iowa. Our Savior, church, Sept. 20.
Elbow Lake, Minn. Christ, church, May 17.
Festus-Crystal City, Mo. Immanuel, church, Sept. 13.
Gardnerville, Nev. Trinity, church, Oct. 4.
Grosse Pointe Woods, Mich. Christ the King, church, Oct. 18.
Houston, Tex. San Pedro, school, Sept. 27.
Long Beach (Lakewood), Calif. Bethany, church, Sept. 13.
Springfield, Mo. Trinity, church, June 7.

Anniversaries

Fort Wayne, Ind., R. 10. Trinity, the 100th, Sept. 6.
Hillsboro, Mo. Zion, the 100th, Oct. 4.
New Wells, Mo. Immanuel, the 100th, Oct. 11.
Palmer, Kans. St. John, the 75th, Aug. 23.
Spirit Lake, Iowa. Immanuel, the 75th, Oct. 11.

Call for Nominations

The Board of Control of St. Paul's College, Concordia, Mo., with the approval of the Board for Higher Education, hereby issues a call for candidates to fill the vacancy in the presidency of St. Paul's College. President Walter F. Wolbrecht has accepted the call as Assistant Executive Secretary of the Board for Higher Education.

Each candidate is to have the necessary personal and professional qualifications to serve as the spiritual, academic, and administrative head of the school and to perform the duties outlined in the synodical *Handbook* (6.91).

Nominations together with a statement of qualifications should be sent to the undersigned secretary of the Board of Control by December 16, 1953. — O. G. Tiemann, *Secretary*, Board of Control, St. Paul's College, Concordia, Mo.

Election Result

The Rev. Hubert G. Brueggemann of Milwaukee, Wis., was elected president of Concordia Teachers College, Seward, Nebr., on October 14, 1953. — L. G. Bickel, *Acting President.*

Official Notices

The Rev. E. A. Hessler of Manistee has been appointed Visitor of the Manistee Circuit to replace the Rev. Wm. Opitz, who has been made a member of the District Board of Directors. — A. Zeile, *President*, Michigan District.

The Rev. Walter Riess, East Ann Arbor, Mich., has accepted the appointment to the position of Assistant Editor of Sunday School Materials for High School Bible Classes. — Arthur L. Miller, *Executive Secretary*, Board for Parish Education.

Pastor Richard E. Scholz, Gowanstown, Ontario, has been appointed Visitor of the Hanover Circuit in place of Pastor Frank Messerschmidt, who for valid reasons gave up the office. — Walter O. Rathke, *President*, Ontario District.

Since the Rev. Walter A. Pieper has accepted a call into another circuit, *the Rev. A. H. Gehner*, R. F. D. 3, Monroe, has been appointed Visitor of the Monroe Circuit. — A. Zeile, *President*, Michigan District.

Elfred P. Bloedel, teacher in Milwaukee, Wis., has severed his affiliation with The Lutheran Church — Missouri Synod and hence is not eligible for a call in our circles. — H. W. Baxmann, *President*, South Wisconsin District.

The time for sending in nominations for President of Concordia College, Edmonton, Alta., Can., has been extended from October 31 to December 4, 1953. — Clarence C. Kuhnke, *Secretary*, Board of Control, Concordia College, Edmonton, Alta., Can.

The Rev. John C. Brehm has been appointed Visitor of the Big Rapids Circuit to replace the Rev. A. E. Krueger, who has accepted a call into another circuit. — A. Zeile, *President*, Michigan District.

The Rev. Victor W. Neemeyer, Santa Barbara, has been appointed Visitor of Circuit No. 1, since the Rev. Elmer Ude has accepted a call into another circuit. — Armand E. Mueller, *President*, Southern California District.

Pastor Edward Stammel, Hicksville, Long Island, N. Y., has been appointed Visitor of the Nassau Circuit. He succeeds Pastor Ernest Scherer, who requested to be relieved of the duties of this office. — H. J. Rippe, *President*, Atlantic District.

Pastor Alfred C. Gerni, Orange, N. J., has been appointed Visitor of the Newark Circuit. He succeeds Pastor John Weber, who requested to be relieved of the duties of this office. — H. J. Rippe, *President*, Atlantic District.

Paul Nesper, presently serving as high school principal of Concordia High School, Seward, Nebr., presented himself for a colloquy, Monday, September 28, 1953.

Fred Telschow, presently a member of the Concordia High School faculty, Seward, Nebr., presented himself for a colloquy, Wednesday, September 30, 1953.

Walter Hardt, presently a member of the Concordia High School faculty, Seward, Nebr., presented himself for a colloquy, Saturday, October 3, 1953.

The colloquy committee of the faculty of Concordia Teachers College hereby reports that Paul Nesper, Fred Telschow, and Walter Hardt showed that they possess a commendable degree of understanding of the doctrines of Scripture and adequate knowledge of the professional fields, together with a fine attitude toward the teaching ministry of our Church.

We therefore declare them eligible for the office of a Christian day school teacher. — The Faculty Colloquy Committee: Theodore G. Stelzer; Henry F. Werling; L. G. Bickel.

Notice

The Willow Run Lutheran Church of Ypsilanti, Mich., H. E. Rossow, pastor, has changed its name from Willow Run Lutheran Church to *Faith* Lutheran Church. — Rev. H. E. Rossow.

Wanted

To purchase between 30 and 40 used choir robes of assorted sizes. Contact St. John's Ladies' Aid, Stewartville, Minn. — Mrs. H. Taylor, *Sec.*

Choir robes, 22 used, for newly organized choir in young, growing congregation. Write: E. F. Kaus, Springfield, Oreg.

Woman bookkeeper. Five years' bookkeeping experience. Preferably some accounting education beyond high school. Should be able to type accounting reports. Permanent 5-day week in Auditing Department. Address: The Lutheran Church — Missouri Synod, 210 North Broadway, St. Louis 2, Mo. Attention: *Assistant Controller.*

Available

Pair of silver candelabra, electric, seven light, 20 inches wide, 28 inches high to lights. Also, silver candlesticks, one pair 22 inches, other 17 inches. White extensions available for use with electric bulbs. To any congregation for transportation charges. — St. Martini Church, 5545 S. Marshfield, Chicago 36, Ill.

Complete set of *altar paraments* in the various colors of the Church Year available to any congregation for the asking. Address — Rev. F. C. Giese, 3640 N. Melvina Ave., Chicago 34, Ill.

Changes of Address

Pastors:

Bloedel, Theodore, *em.*, 3446 Lyndale Ave., N., Minneapolis 12, Minn.
Brauer, H. F., Greenwood, Wis.
Brockopp, W. A., Willow City, N. Dak.
Clausen, Chaplain Robert, Hq. 41st Sig. Construction Battalion, Fort Bliss, Tex.
Cline, Charles, 1237 Fourth Ave., Oakland 6, Calif.
Ernst, Alfred H., 2218 Broadway, Scottsbluff, Nebr.
Frederking, Martin, Texas and Carpenter, Mart, Tex.
Grunow, William P., 2329 Thompson Pl., Santa Clara, Calif.
Harms, Chaplain Erhard H., Hq. 1st Bn., 223d Inf. Regt., 40th Inf. Div., APO 6 c/o PM San Francisco, Calif.
Hartmann, Emil C. F., 3959 Elsmere Ave., Norwood, Cincinnati 12, Ohio
Heinitz, K., 552 Fourth Ave., N., Twin Falls, Idaho
Heintze, W. H., 3112 Clermont Ave., Pittsburgh 27, Pa.
Holstein, S. W., 618 Jennings, Sioux City, Iowa
Jensen, William, 28 Tenant Way, Keene, N. H.
Klattenhoff, Wilbur, 905 N. Halaqueno St., Carlsbad, N. Mex.
Klaustermeyer, William H., *c. r. m.*, 505 Princeton Circle, W., Fullerton, Calif.
Krohn, Orville E., P. O. Box 132, Shelton, Nebr.
Kuring, Justus J., 397 Chebanse St., Chebanse, Ill.
Laabs, Paul H., 183 Benton St., Rochester 20, N. Y.
Leininger, W. E., Wheeler, Ill.
Lentz, Daniel, Box 95, Grenfell, Sask., Can.
Maschoff, Theodore, *em.*, 1517 Classen Rd., Oklahoma City, Okla.
Meissner, Reuben F., Braham, Minn.
Meyer, J. H., D. D., *em.*, 1358 Elbur, Lakewood 7, Ohio
Meyer, Maynard V., *c. r. m.*, 817 N. 25th, Lincoln, Nebr.
Miller, Elmer I., 1310 Constitution Blvd., New Kensington, Pa.
Miller, La Mar, Box 604, Victorville, Calif.
Muhlenbruch, J. K., R. 4, Columbia City, Ind.
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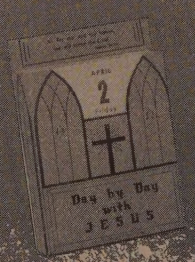

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